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The significance of Chazak  
page 3



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# CHAZAK CHAZAK V'NITCHAZEK

RABBI ARI ENKIN



Upon completion of each of the five books of the Torah in the course of the Shabbat morning Torah reading, it is customary for everyone present to shout out loud: "chazak, chazak, v'nitchazek" which means "Let us be strong, let us be strong and let us strengthen others as well." [1] It is interesting to note that the original custom was to recite this phrase at the conclusion of each and every aliya and not merely at the conclusion of a book of the Torah, as is done today. [2] The custom in most Ashkenazi communities today is to salute the one who received an aliya with the blessing "yasher ko'ach" which can be described as an expression of "spiritual congratulations". [3] In most synagogues, the congregation rises for the last few verses of each book of the Torah in preparation for reciting the "chazak" together out loud.

There are a number of authorities who are of the opinion that "chazak, chazak, chazak" is what truly should be said upon completion of a book of the Torah. [4] This is because the gematria of these three words combined is the same as the name "Moshe". There is also a view that the proper wording is actually "chazak v'nitchazak". [5] Nevertheless, common custom is not like these views. There is also an intriguing theory that the custom to shout "chazak, chazak, v'nitchazek" upon completion of a book of the Torah is actually the result of a printer's error. It may just be that an acronym (in the form of the letters chet-zayin-kuf) for the words "chazzan v'kahal" which used to be printed in Chumashim to remind the reader and congregation to say "chazak v'nitchazek" was misunderstood and came to be printed as "chazak, chazak, v'nitchazek"

The "chazak" is recited by everyone present, to the exclusion of the one who was honored with the concluding aliya. This is because the "chazak" is in many ways, in fact, a blessing to him. Ad-

ditionally, some authorities rule that the one who received the aliya should remain silent as shouting "chazak" might be considered a forbidden interruption between the Torah reading and his concluding blessing. If, however, the one who received the aliya also recited the "chazak", one need not protest and nothing need be done. [6] The one who reads the Torah only says "chazak..." after the congregation has done so.

It may just be that the wording of "chazak" is meant to parallel the blessing God gave to Yehoshua [7] or the blessing which the angel Michael gave to Daniel. [8] Although the "chazak" recited at the conclusion of a book of the Torah is viewed as a blessing to the one who received the last aliya of the book it is also deemed a congregational blessing for having reached the milestone of completing another book of the Torah together. Finally, the "chazak" is also a congratulatory blessing to those individuals who completed that book of the Torah within the context of self-study as well. Indeed, a person is required to study the weekly parsha twice along with the targum and other commentaries each week before it is read on Shabbat in the synagogue. [9]

[1] Levush 669

[2] Rema O.C. 139:11

[3] Yasher Ko'ach, or the shortened form of "shko'ach" literally mean, "May your strength be firm" first quoted in Rashi to Shabbat 87a. It is suggested that in ancient times, the Torah scroll was held upright during its reading so that those surrounding it could follow as it was being read. With this in mind, Sephardic communities made Sifrei Torah in cylindrical cases, which were self-standing. In Ashkenazi Synagogues, however, the Ba'al Koreh required a lot of strength to keep the Torah scroll upright while he was reading from it and often he was helped by those standing alongside him. Hence, a "Yasher Ko'ach" was certainly in order.

[4] Aruch Hashulchan O.C. 139:15, Elef Hamagen 669

[5] Shmuel II 10:12

[6] Pispei Teshuvot 139:17

[7] Yehoshua 1:6,7,9,18

[8] Daniel 10:19

[9] O.C. 285



## THE BLESSING OF EXCEEDING ONES POTENTIAL

Rabbi Frand

*In this week's parsha our patriarch Yaakov blesses Yosef's children with the words "By you shall Israel bless saying, 'May G-d make you like Ephraim and like Menashe'" [Bereishis 48:20]. This has become the blessing that fathers give to their children [for girls, using "... Sarah, Rivkah, Rachel and Leah"]. Jews of German descent — and others as well — bless their children with this blessing every Friday night. Even communities that do not have the custom of blessing children every Shabbos evening, use this formulation when blessing children on Erev Yom Kippur.*

*There have been many attempts to explain why it is that of all the great personalities from the Torah and of all the illustrious personages of Jewish history, it is specifically Ephraim and Menasheh who were chosen to be the eternal role models for Jewish male children. Why not Avraham, Yitzchak, and Yaakov? Why not Moshe and Aharon?*

*Rav Yaakov Weinberg, zt"l (of blessed memory) once said that every parent hopes to see the blessing that their children reach their full potential in life. But Ephraim and Menasheh did something that was better than that. They exceeded their potential. They became more than that which their father could have reasonably expected from them. They achieved a status equal to that of the twelve children of Yaakov.*

*Part of Yaakov's blessing to these grandchildren was that the two of them would replace Yosef, and assume a status equal to that of Yaakov's other sons in the Tribal divisions of the Jewish people. This affected the encampments in the wilderness, their representation among the Spies sent to investigate the Land of Israel, their geographical allocation in the Land of Israel, and a variety of other issues. All these things happened because of this anomaly that Yaakov gave Ephraim and Menasheh the status of his own sons.*

*Rav Weinberg taught that the meaning of the blessing "May G-d make you like Ephraim and Menasheh" is "may you exceed your potential beyond anyone's wildest expectations."*

*Unfortunately, most of us live our lives not only without exceeding expectations, but without even meeting them. I recently saw a frightening thought from the Zohar. The Zohar teaches that immediately before a person's death, his soul gives a scream that can be 'heard' (spiritually) from one end of the world to the next. What is the soul screaming about? At that moment, G-d shows the soul an image of what it was supposed to become during its sojourn on earth. The soul is traumatized by the gap between what it was supposed to become and what actually became of it. The Soul lets out this shriek which is heard through the entire universe: "Woe is me. I did not even come close!"*

*Ephraim and Manasseh did not have to let out that scream when they left this world. Not only did they become that which they were supposed to become, they even became members of the Tribes of G-d (Shivtei Kah). The biggest blessing a father can wish to his children is exceeding their full potential in life.*



## PARASHOT VAYECHI HAFTORAH

The Talmud in Bava Matzia 87a tells us that Yaakov Avinu was the first person to "get weak" prior to dying. In fact, he asked Hashem for this "gift" so that he would have the time to put his affairs in order. You see from the day that heaven and earth were created, no one was ever sick; if one was on the road or in the marketplace, he would sneeze, and his soul would leave by way of his nostrils. Until our forefather Jacob prayed to G-d about this, saying: "Master of all worlds! Don't take my soul from me before I have the opportunity to give instructions to my children and my household." G-d agreed with him, as the verse says: "After these events, Joseph was told, 'Behold, your father is ill.'" All of the peoples of the world heard of this and were amazed, since nothing like this had happened since heaven and earth were created. Accordingly, the Midrash concludes, we wish life to someone who sneezes, since it used to represent the opposite.

On the other hand, a sneeze can be a positive thing. "If a person sneezes while praying," the Talmud says, "it is a good sign for him. Because sneezing makes a person feel better, and so it is an indication that his prayer has been accepted: "Just as he is given satisfaction below, so is he given satisfaction Above."

This week's Haftorah is from Kings I Chap. 2 which relates that Dovid Hamelech becomes ill and gives final instructions to Shlomo prior to his death. Similar to Yaakov who arranged his final affairs with his children, Dovid too finalized his personal affairs with his son. We can imagine that just like Yaakov Avinu gave the most important blessing to his children, David Hamelech would also do the same. Dovid Hamelech, who wrote the beautiful words of Tehilim that were inspired by Ruach Hakodesh, surely had a meaningful message and blessing to give to his children on his deathbed. Yet, his last words are simple and concise.

**א ויקרבו ימי-דויד, למות; ויצו את- שלמה בנו, לאמור. ב אנוכי הולך, בדרך כל-הארץ; וחזקת, והיית לאיש**

"And the days of Dovid came near and he commanded his son Shlomo saying. I am going in the way of the land, and you should strengthen yourself and you should become a Mench."

How profound that David Hamelech condensed everything into one formula; being a Mench is the highest form of success. Even more so, Dovid directs Shlomo Hamelech saying that it requires strength to become a mench. Many of times we see people that seem to be a Mench naturally, but that is not the case. It is a life's effort to behave constantly in a proper fashion and maintain the status of being a mench. We should all have strength to reach this goal and have the nachat to see our children being a mench as well.

A gutten Shabbos

**NEW MINYANIM ADDED:**

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12:23, 12:30, 1:00, 1:30 ,2:00 2:30

Zmanim by our incredible Gabbi  
**EPHRAIM YUROWITZ**  
Tzvi Blech : Gabbai Sheini



## SHABBOS ZMANIM

CANDLE LIGHTING	4:11 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	4:21 <sup>PM</sup>
MINCHA BAIS CHABAD	4:21 <sup>PM</sup>
SHKIYA	4:29 <sup>PM</sup>
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:37 <sup>AM</sup>
SHACHRIS ASHKENAZ <sup>18 MAIN</sup>	8:00 <sup>AM</sup>
BUCHRIM MINYAN <sup>20</sup>	9:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FOSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW</b> SHACHRIS <sup>18 MAIN</sup>	<b>NEW</b> 10:15 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA SHALOSH SEUDOS	4:10 <sup>PM</sup>
SHKIYA	4:29 <sup>PM</sup>
MARRIV	5:09 <sup>PM</sup> <sup>18 TENT</sup> , 5:14 <sup>PM</sup>

## WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:56 M 6:57 T 6:57 W 6:58 T 6:58 F 6:58

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MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:20 M 3:21 T 3:21 W 3:22 T 3:22

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MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:18 M 4:18 T 4:19 W 4:19 T 4:20

**DECEMBER 19 - DECEMBER 24**

NEITZ IS 7:16 - 7:18  
PELAG IS 3:32-3:34  
SHKIA IS - 4:30 - 4:32  
MAGEN AVRAHAM  
8:59 AM - 9:02 AM  
GRA- BAAL HATANYA  
9:35 AM- 9:38 AM

Winter  
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## WEEKDAY MINYANIM

<b>מנחה 18 ↓</b>		<b>מעריב</b>	
1:30	At 1:30 *	At 1:30 *	Tent א
1:45	At later * *	At later * *	Tent ב
2:00	At שקיעה *	At שקיעה *	Tent ג
2:15	10 MIN. אחרונה	20 MIN. אחרונה	Tent א
2:30	20 MIN. אחרונה	30 MIN. אחרונה	Tent א
2:45	30 MIN. אחרונה	40 MIN. אחרונה	Tent א
3:00	40 MIN. אחרונה	50 MIN. אחרונה	Tent א
3:15	50 MIN. אחרונה	60 MIN. אחרונה	Tent א
3:30	60 MIN. אחרונה	72 MIN. אחרונה	Tent ב
3:45	7:30	7:30	Tent א
4:00	7:45	7:45	Tent א
4:15	8:00	8:00	Tent א
4:30	8:15	8:15	Tent א
4:45	8:30	8:30	Tent א
5:00	8:45	8:45	Tent א
5:15	9:00	9:00	Tent א
5:30	9:15	9:15	Tent א
5:45	9:30	9:30	Tent א
6:00	9:45	9:45	Tent א
	10:00	10:00	18 ↓
	10:15	10:15	18 ↓
	10:30	10:30	18 ↓
	10:45	10:45	18 ↓
	11:00	11:00	18 ↓
	11:15	11:15	18 ↓
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	11:45	11:45	18 ↓
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	12:30	12:30	18 ↓
	12:45	12:45	18 ↓

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## BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA **3:00** PLAG **3:20**



Rabbi Coren

## PARSHAS VAYECHI - THE POWER OF A SMILE

There an amazing chazal in this weeks Parsha that connects to beautiful Reb Chaim Shmulevitz in Last week Parsha.

The Passuk states חכילי עינים מין ולבן שנים מחלב - Red eyed from wine and white teeth from milk. Chazal in Maseches Kesuvos expound on the last words of the Pasuk ולבן שנים מחלב they say טוב המלבין שנים מחלב - literally translated - better is one who whitens his friends teeth than one who gives him milk. I think the first time i read this Gemara i truely thought it was talking about a dentist and although as we shall see its not the intent of Chazal i still suggest to dentist that they hang these words up in their office. What is the real meaning of Chazal. Chazal were talking about greeting someone with a smile when you show your white teeth to another person it is more life giving than giving him a cup milk - remember the days how healthy a cup of milk was well maybe today that has changed but it certainly seems to make sense milk looks feels and tastes healthy and it has what the body needs and all that doesn't compare to someone giving another a smile. What's behind the smile.

Let's go back to last weeks Parsha. Yosef brings his father Yakov to meet Pharoh and Pharoh is shocked by the old looking sage and he asks him how old are you. Yakov goes on to give a lengthy explanation how difficult of a life he had seemingly explaining why he looks older than he actually is. The Daas Zkainim quotes a Midrash that says Yakov was punished for his negative outlook and for each word that he expressed he lost another year of his life. Hence Yakov lived until 147 instead of 180 like his father because 33 years were taken away from him. This is an astounding Chazal and Reb Chaim Shmulevitz as he was known to do treats the words of Chazal with great examination. Reb Chaim points out that if we carefully count the words that Yakov said your missing 8 words. The answer is that the count starts already from before Yakov gives an explanation in fact the count begins with the words of Pharoh to

Yakov asking him how old he is. Reb Chaim astutely explains that you see from here that Yakov didn't only get punished for his worlds of complaint rather he got punished also for the look that his sorrowful face appeared which triggered pharoh to ask him how old he was.

There is a well known statement that fits well with this concept said in the name of Rav Yisrael Salant. He said that a person face is a public property and when we walk around with a sorrow face it cause others to feel bad and when we walk around with a gleaming smile it cause others to be invigorated and alive.

I once said that the word for smile in Hebrew is חיוך if you look at the letters you have חיך which means your life and the letter ו which means more the idea being that with a smile we can give more life to another person.

This year i realized that maybe the idea can be rooted in yakov punishment. Meaning to say if a negative appearance causes loss of life than certainly positive appearance adds more life. That means two things firstly as we began above with the idea that better is a person who smiles at another than giving him milk because with a smile you are giving spiritual life force to the person. Secondly i think we can say that middah keneged middah Hashem will pay us back to with more life. Tangentially I would add that חיצונית doesn't just mean longer life it means that each day and each moment of life and more alive and fulfilled.

Perhaps this is a good place to start when one wants to work on their Ahavas Yisrael after all the Mesilat Yesharim tells us that חיצונית מעוררת את הפנימיות as Rav Avigdor Miller use to say exterioty bestirs entirety if you begin with smiling at people you will learn to smile at them from within too.

Shabbas shalom



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## ARE YOU A HYPOCRITE? ON THE ESSENCE OF EDUCATION

### A BRIBE FOR YOUR PROFESSOR

A professor was giving a big test one day to his students. He handed out all of the tests and went back to his desk to wait. Once the test was over, the students all handed the tests back in. The professor noticed that one of the students had attached a \$100 bill to his test with a note saying "A dollar per point."

At the next class the professor handed the tests back out. This student got back his test and \$56 change.

### ONE HEART

The Talmud relates the following episode:

When our father Jacob was on his deathbed, surrounded by all of his children, he suddenly felt that the Divine presence, the Shechinah, departed from him. He was overtaken by dread and fear that one of his children present in the room was living an immoral life, and that is why the Shechinah has left him. The old father confronted his children asking if perhaps one of them has corrupted his ways, betraying the values he, Jacob, had attempted to inculcate within them.

His sons responded with the most famous Jewish declaration: "Shema Yisrael Hashem Elokenu Hashem Echad. Listen Israel - Jacob's name was Israel -- the Lord is Our G-d, the Lord is One. Kishem Sh'ein B'libcha Ela Echad, Kach Ein B'libeinu Ela Echad. Just as in YOUR heart there is only One, so too, in OUR heart there is only One."

At that moment Jacob responded and said, "Boruch Shem Kevod Malchuto Le'olam Va'ed. Blessed be the honorable name of His kingdom forever and ever." (Talmud Pesachim 56a).

Their response raises a question. Let us listen to their words carefully: "Just as in YOUR heart there is only One, so too, in OUR heart there is only One." The first half of their statement seems superfluous. We know that in Jacob's heart there was only One G-d. That was not up for discussion; no one was suspecting Jacob's heart and faith. The question was what was going on in THEIR heart. All they needed to say was, "Listen father, in OUR heart there is only One!"?

### A MIRROR

The answer is that in this very expression they have encapsulated one of the great themes of education. The first half of their sentence was not superfluous. Jacob's children were explaining why their father need not fear about his children's moral destiny. "Jacob our father, if there is One in your heart," the children told their father, "you can be assured that in our hearts, too, there is only One." Children are the mirror of their parents' hearts, not of their words. Since in your heart there was one, our heart too is saturated with the one living G-d.

All too often, parents think that they can impart values to their children without internalizing these values in their own daily lives. They teach their children about integrity, faith, love and discipline, but they do not necessarily embody these principles themselves. They preach of one G-d, but that one G-d does not challenge them in their personal lives. They will speak up against anger, animosity, envy and selfishness, but they themselves fall prey to these traits.

This usually does not do the trick. Children do not respond to what the parents say as much as to who they are. Values are like colds:

they are caught, not taught. If in your heart there is One - in his heart there will also be One. When your child experiences consciously and subconsciously your purity and integrity, it is likely that the values that shaped the parents will continue in the lives of their children. It may take some years or sometimes decades, but the seeds planted by your heart in the heart of your children, will produce the results.

Political scientists have long found that four out of five people with a party preference grow up to vote the way their parents voted. In fact, while many people experience a temporary rejection of their parents' politics in very early adulthood, virtually nothing is more predictive of your political ideology than that of your parents—it's more of a determining factor than income, education or any other societal yardstick.

### HYPOCRISY

When asked about the greatest challenge he faces today, the principal of one of the largest Jewish high schools in the United States related this thought: Parents spend thousands of dollars a year in tuition to send their children to our school where, along with calculus and chemistry, we are expected to teach some basic ethics. Then, on Sunday, the parents take their child to an amusement park and lie about his age in order to save five dollars on the admission fee. To save five bucks they destroy a \$15,000 education.

Most parents and teachers realize that values and perspectives must be planted by personal example. However, in practice we sometimes try to build into our children and students behavioral routines that we personally have not yet mastered. We insist that our children eat properly, even though we survive on coffee and donuts. We insist that they don't sit by the TV for hours, while we fall short of these expectations. In short, we find it easier to work on our children than on ourselves, and so that is sometimes what we do.

This hypocrisy has disastrous results: Too many children legitimately view their parents and teachers as insincere. Disrespect burgeons slowly until, around ages 12-15, it shreds the parent-child or teacher-student trust and relationship. Then children reject the moral authority of the adults in their lives. They isolate themselves emotionally from parents and teachers, and begin making their own (often self-destructive) decisions.

In a famous study regarding the transmission of values from parents to children the following question was asked of many children: What do your parents want you to be when you grow up—rich, smart, famous or good? Most of the children -from a variety of demographic and cultural sectors- ranked rich, smart or famous as most important. And the characteristic that ranked lowest was being 'good.' Ironically, parents across the same sectors responded that they favored 'good' as the preferred characteristic for their child.

Why was there this disconnect between the desire of the parents and the perception of their children?

The answer may be that preaching to children demands parallel practice by parents. True goodness is not taught in books, it is transmitted by living example. Parents may tell their children that they want them to be good people above all, but what are the children experiencing from their parents? Are they—the parents—placing goodness above all other comforts?

If you want to touch the heart of your child, make sure that your own heart was touched. And work not just on your conscious, but also on your unconscious identity. Children often respond to the unconscious of their parents even more than to their parents' conscious selves.

This was the message of Jacob's children to their father: The reason there is in our heart only One, is because our hearts reflect and mirror YOUR heart, and in your heart there is only One. This is true concerning every parent and teacher.



**A SMILE IS THE ULTIMATE IN HACHNOSAS ORCHIM.**

Let me tell you a Margila D'puma (precious jewel from the mouth) of my Rebbi Rav Pam. It was something that he mentioned in this week's Parsha. Yehuda gets a Beracha, a long Beracha and part of the Beracha is as is found in 49:12 (ולבן-שניים, מחלב). The teeth are going to be so white from drinking milk. Yasherkoach! You will have white teeth from drinking milk. You won't need whitening strips. Beautiful!

The Gemara in Kesubos 111b says (close to the bottom of the Amud) that it is not that his teeth will be white but טוב המלבין שיניים (לחבירו יותר ממשקרו חלב). Yaakov Avinu told Yehuda that you will have white teeth, smile at people. You will be in a position of leadership, you are a Melech. When you smile at a person it brings a person happiness. When you meet a person who is sour all of the time, you are not happy. When you meet a person who is joyful and smiling, the joy spreads and the joy goes beyond. It is an ultimate Hachnosas Orchim.

Rav Pam would quote from the Ahavas Chesed, the Chofetz Chaim says that to fulfill Hachnosas Orchim it has to be B'savior Panim Yafos. It is in Perek 3 Halacha 2. It has to be with a joy. The Gemara says that Chazal says and the Medrash says somebody who gives his friend a happy embrace even if he is not giving him anything else, it is like he gave him everything. Joy and Happiness.

Rav Pam would cite the example of Rav Yechiel Mordechai Gordon (1882 - 1964), the Lomze Rosh Yeshiva who was stuck in the United States when WWII broke out. He was

actually rescued but he was away from his family. The day that he was told that his family had perished in Europe, shortly after somebody walked in and the Lomze Rosh Yeshiva greeted that person with a big smile and spoke to him. When the person left, he turned back to his grief of what had happened. Someone remarked, how did you do that? How can a person do that? The Lomze Rosh Yeshiva said, that person is not responsible for my sadness, why do I have to throw the sadness on him?

We do it all of the time. When we are sad we throw the sadness on everybody. When we come home after a day at work or after a day in Yeshiva and we walk in with a sour face. You have to walk in with a happy face. How was your day? Great! Wonderful! If there is a problem to discuss you discuss it. But how are things? Wonderful! That is the first answer.

A person should learn to be Mekabeil Panim B'savor Panim Yafos. The world would be such a better place if people would take this lesson to heart. You want to be a Melech? (ולבן-שניים, מחלב). The blessing is not that you will have white teeth, the blessing is that you show your smile to people which is better than giving them milk.

Let us smile and let us be grateful for what we do have and B'ezras Hashem we should be Zoche. Joy brings Beracha. The Maharal says that it is not that when you have a Beracha you are happy it is that when you are happy it brings Beracha. This is what the Maharal says in Parshas Ki Seitzei. Let everybody have a wonderful, joyful and meaningful Shabbos Parshas Vayechi. Chazak Chazak Venis'chazeik

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*



**KING PARDON**

In Bereishis 48:1 the passuk tells us: that Yosef was told that his father was sick so Yosef took his two sons Mehashe and Efraim to be bentedched by Yaakov. The Rishonim discuss that Yosef would not visit his father in Mitzrayim. We need to understand why was Yosef was exempt from kibbud av? A King is also required to do kibbud av.

There are several answers. The first answer is from the Daas Zekeinim MiBaalei Tosfos who says the reason Yosef did not visit his father was because Yosef was worried that Yaakov would ask him how he ended up in Mitzrayim? He then would need to reveal to his father that the brothers sold him. As a result, Yaakov might curse the brothers and destroy Klal Yisroel. We see that Rachael who hid the Avoda Zora of her father after Yaakov cursed the one who hid the Avoda Zora died. Despite that Yaakov never intended that she should die. Yosef would never visit his father by himself only with his children only then would he feel comfortable that his father would not ask him. Yosef relinquished the opportunity of spending time with his father to atone the aveirah of loshon hora that he spoke against his brothers. As a result, he would not be tested to speak loshon hora. This could also be the reason why Yaakov did not investigate too much so as not to cause someone to speak loshon hora.

The second reason is that Yosef was worried that if he would go to visit then his father would be in pain thinking all the years, he did not see him. The fact was that all of the twenty-two years Yaakov did not see Yosef the Shechina did not appear to him. This fact caused Yaakov a lot of pain and Yosef did not want to increase that pain, so he did not visit his father that often. Plus, the fact that Yosef felt that if he would visit often maybe his father would figure out the brothers were responsible and thereby causing Yaakov to get angry at the other shvatim. Yosef calculated that this was the best thing to do not to visit often.

A third answer is that Yosef did not want that his father should honor him. It was bad enough that his father had to honor him initially and at the request of his burial in Eretz Yisroel. Yosef felt that since Yaakov was a Gadol Hador he should not be showing Yosef respect even though Yosef was king. The Rosh in Kidushin 1:57 discusses based on the Gemara having a safek if one has a son who is also his Rebbe do they both need to stand up for each other? The Rosh says that since it is a safek De'Oraysa we go lechumra and both need to get up for each other. Rabbeinu Meir MiRottenberg never greeted his father after the day he was appointed Chief Rabbi so as not to have his father have the requirement to show him respect.

A fourth answer is based on the Baal HaTurim that Yosef told his father come to Mitzrayim so you will be able to continue learning and not have bittul Torah because of the hunger. Yosef felt that if he would visit his father then his father would need to interrupt his learning to discuss inyanim of meluchah. The final answer is that Yosef was worried that the brothers would be choshed Yaakov that he is showing favorites again and spending time with Yosef. This was the problem originally therefore he made sure that his father would not learn with him by himself. May we all be zocheh to do Kibbud Av properly!

**DR. SIMCHA**

Hey it's my bar mitzvah parasha. Any presents ?

You being be'SIMCHA is my greatest present !!! You know why it says

, ויפל רכבו אחור

The reason the RIDER ( us ) fell is because of אחור = past !!! Let the past go !!!!! NOW ! We really need a ישועה !!

Chazak be'SIMCHA & share it. GS



לישועתך קייתי "

Only by שבת דן ?! Because right before this posuk it says

**UFARATZTA**

happiness and wealth are their parents. You should always think about that. This is the true connection between children and parents. Then, this family are the happiest people of the entire world.



==== \*Admur Yosef Yitzchok 6th Chabad Rebbe

**PARENTS CHILDREN RELATIONSHIP**

In a letter do his daughter Chaya Mushka -- the future Rebbetzin, her father, the Rebbe RaYYatz\* addresses her as Dear Musia.... My favorite.... children need to know that they are the true comfort and wealth of their parents. That is all. Everything else is supplementary. Also, by the children, all their

# GAN HATORAH

Rabbi Yakov Yosef Schechter

## Eternal Life in This World

### PARSHAS VAYECHI

**50:10 "ויבאו עד גרן האטד אשר בעבר" ויכבדו ויספדו שם מספד גדול וכבדו מאד, ויעש לאביו אבל שבעת ימים"**

"And they came to Goren Ha'atad, which is across the Yarden, and there they held a very great and imposing eulogy; and he ordained a seven-day mourning period for his father." The Torah already told us that the entire Mitzrayim cried over the death of Yaakov for seventy days. Yosef had promised his father that he would bury him in Eretz Yisroel, and all of Mitzrayim were travelling there. They stopped in a place called Goren Ha'atad, and then travelled to Eretz Yisroel where Yaakov was finally laid to rest. Why did they stop at Goren Ha'atad, and give another Hespel there, and mourn another seven days, when they had already mourned for seventy days for the loss of the holy Tzaddik, Yaakov?

The literal translation of "Goren Ha'atad" is the threshing floor of the thorn. It was called this name because it was surrounded by thorns. Rabboseinu Darshened that it was called by this name because of the event which took place there. All of the kings of Kna'an (Eretz Yisroel) and princes of Yishmael came to do battle with Yaakov's children. They did not want Yaakov to be buried in the Me'aras Hamachpeilah. However, once they saw Yosef's crown hanging from Yaakov's coffin, they too hung their crowns from it, and encircled the entire coffin with crowns, like a threshing floor that is encircled by a fence of thorns (רש"י - סוטה י"ג).

If you ascertain where Goren Ha'atad was located, it seems clear that it was not on the way to Chevron, where Yaakov was buried. Not only was it not on the way, but it appears to have been at least a five-day travel out of the way. If so, why did they take Yaakov to that location and mourn there? The Posuk says regarding Avrohom Avinu, "ועברו ויברכו בארץ עד מקום שכם" - Avrohom travelled until Shechem. Chazal tell us that Avrohom went to Shechem to be Mispalel that when the Shevatim would wipe out Shechem because of what they did to Dinah, other nations would not come to attack the Shevatim. As the Posuk says, "ויהי חתנת אלקים על כל הערים אשר סביבותיהם ולא רדפו ויהי אחרי בני יעקב" - the other nations did not come chase the children of Yaakov.

Sanhedrin 44b - One should always be Mispalel before the Tzarah comes, for had Avrohom not Davened, there would not have been a remnant left from the children of Yaakov, Chas V'sholom. Yaakov commanded his children to have him posthumously taken to Goren Ha'atad in order for them to Daven for what would occur in the future with Zimri. Goren Ha'atad was Shitim, the place where Pinchos was Moser Nefesh and killed Zimri. By doing so, Pinchos saved Klal Yisroel from the wrath of Hakodosh Boruch Hu. The Zechus of Yaakov being in that place and the Tefilos of his children, gave Pinchos the Koach to perform his actions perfectly to save Klal Yisroel. (שמן הטוב)

Chazal tell us that "יעקב אבינו לא מת" - Yaakov Avinu did not die. Yaakov Avinu was a true Eved Hashem and raised himself to great heights in Ruchniyos. The true Tzaddik lives on forever, even after he is no longer physically here. He lives on in a tangible way, having an effect on the world around him. They were carrying the Aron of Yaakov Avinu with him inside of it, yet Yaakov continued to have a great effect on this world. As long as he remained in Mitzrayim, there was no famine despite their being exceedingly wicked people. As soon as the "deceased Yaakov" left Mitzrayim, the famine returned. Yaakov was brought to Goren Ha'atad to lighten the terrible travesty that would happen in the future with Zimri. Yaakov was always, and will always be, working to help Klal Yisroel.

The Mitzriyim, as well as everyone else there, recognized the greatness of Yaakov Avinu, and how he was and will always be alive. There was a new mourning period here, for now they realized the true greatness of Yaakov Avinu, that which they did not recognize earlier. This was the greatest eulogy and a very severe one, for it was a true lesson for all the living. There is an additional lesson to be learned from this, and that is that one never knows when his Tefilos will bear fruits. One must know that when he Davens, Hakodosh Boruch Hu is listening, and even if he is not answered for what he is seeking at that time, that Tefilah may have a great impact on something in the future. May we be Zoche to take the message of the greatness of Yaakov Avinu and spend our "life" in this world, to make it that we still have "life" in this world, even after we are no longer physically in this world.

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

## PARSHAS VAYECHI SILENCE IS GOLDEN

The Meor Enayim, the Chernobyler Rebbe, tells us that the word for good character traits; middos - is the same as the word for measurements in Loshon Hakodesh, because good middos are a direct outgrowth of how much we measure our words in relationships with our family and friends. How nice we are to each other and how much we care about each other.

A healthy person is constantly reviewing.. Could I have done this in a nicer fashion, how could I have rephrased that in a way that would have made my son/ daughter/ wife feel better.

A beautiful illustration of this point is found in this week's Parsha.

When Yaakov Avinu arranges his hands differently in order to bless Yosef's younger child Ephraim, Menashe, the oldest could have raised his voice in protest-

Ephraim, who did receive the blessing- even though he was the youngest, could have mentioned to his father Yosef, to please not mention anything to the Zeideh Yaakov, when Yosef spoke up and protested- as "the Zeideh" surely knows what to do.

But yet we find no such murmurings ever took place...

The power of speech is important, but knowing when not to speak - that particular strength can help us achieve eternity. The story is told of a boy in the old city of Jerusalem out in the heat selling hot, home baked cookies in a public courtyard.

Unbeknownst to this boy- he was using a very rare antique gold tray to display his goods.

This went unrecognized by everyone except for a less than scrupulous fellow vendor in the same public area.

Desirous of the tray, the vendor offered 100 shekels for the tray and the remaining .

The young fellow woke up, "If he is offering me 100- then it must be worth at least 200" , he thought, refusing the man's offer.

For fun- he decided to check just how high the man's offer would go.

"Maybe we can make a switch- your donkey for my tray?", the boy asked...

The boy was stunned - when the man immediately agreed to the switch...

The boy continued.... "Maybe you would like to show us all here exactly how a donkey sounds when he brays..?".

The man started to cry out like a donkey!

At this point the boy figured that the plate must be worth so much more than he originally thought if the man would embarrass himself to that extent.

"Not enough!", the boy exclaimed - do it on all fours"

The man, in hopes of getting this great "bargain".. Proceeded to crawl around in front of all the tourists - down on all fours, braying loudly.

Realizing that he was in possession of something truly valuable, the boy then turned to the man and said- "it's okay, you can get up now."

"I don't do business with donkeys..!"

The vendor thought as he left - what a fool I was!- if I only would have remained quiet, the tray would have surely been mine..

Instead, I shouted like a donkey and remained a donkey..

Many times we have just the right word to say.. in an argument.. a verbal comeback.. or we may have sharp words for those around us.

It is our job as spouses and parents.. as caring members of a community- to stop and consider if these words should be said at all in any situation.

Remember, Menashe and Ephraim could have spoken up as well- and they did not.

And perhaps that's why we bless our children to this day to be like "Ephraim and Menashe."

May this Parsha of Brocha, blessing.. and most of all shalom and achdus- which ultimately bring blessing - shower much goodness on our community and all of Klal Yisroel.

Good Shabbos!



# PARSHAS VAYECHI

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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## KEY to Parshas Vavechi PIX

Milk on a tooth and wine – these are both from the berachos Yaakov gave to Yehuda – his teeth would be white because he would have so much milk and his eyes would be red from great amounts of wine – 49:12

Wolf/deer/donkey/horse with a snakebite – these are animals that shevatim were compared to. Binyamin is a wolf (49:27), Naftali is a deer (49:21), Yissachar is a donkey (49:14), and Don is a snake that bites the heel of the snake causing the rider to fall off (49:17). Hamalach hagoel – these beloved and familiar words that we say/sing before going to sleep was the beracha Yaakov gave to Menashe and Ephraim – 48:16

I never thought I'd see you again – Yaakov tells Yosef that he never thought he would see his face and now Hashem has granted him to see not only him but also his children (*I have heard these powerful words uttered by many Holocaust survivors at the bar mitzvahs/weddings of their grandchildren*) – 48:11

Ship – Zevulon was blessed with business acumen and traveling for business via ship – 49:13

Who are these kids – When Yaakov was about to bless Menashe and Ephraim he felt ruach hakodesh leave him and he asked Yosef who are these children? Rashi explains that he meant – who are these children that they aren't worthy of a beracha? – 48:8

36 crowns – When Yaakov's coffin was being transported from Mitzrayim to Canaan, 36 crowns of surrounding kings were placed atop the coffin as a sign of admiration and honor. See Rashi 50:10; (the gemara Sotah 13a states that there were 36 crowns in all).

Rushing Water – Reuven is compared to rushing water because he acted too quickly and without enough thought – 49:4

Chazaq – we have completed Sefer Bereishis and have learned so many invaluable and beautiful lessons from these incredible parshios, and at the end of parshas Vayechi we rise and say “Chazak!”. (*Extra shout out to the Chazaq organization – this is their logo – for all their tireless work spreading Torah to the masses.*) 50:26

## A Tale of Two Butchers

By Sori Block

Melbourne has often been named one of the most livable cities in the world. Lesser known, but most important, is that this “shtetl” is famous for its kindness— it's hachnasat orchim—generously hosting & caring for its guests, & for the enormous compassion that the people have for each other.

20 years ago, the local kosher butcher shop, Continental Kosher, had a fire. Unfortunately, a good deal of their supplies and equipment were burned beyond use. Yankel Unfanger, the owner of Melbourne Kosher Butcher, did not hesitate to immediately offer space in his own butcher shop so that Continental Kosher could continue its business by selling their goods out of his store. Of course, Continental Kosher was extremely grateful & took him up on his offer. Pause. Imagine that you sell fruit. Do you want people to buy fruit from your store? Of course, you do! Would you allow another person to sell the same product in your store? Of course not!

People might end up liking his quality of produce more and start buying their Golden Delicious apples from the other person. Nevertheless, this was not the thought process of this holy Jew.

Fast-forward 20 years later. Melbourne Kosher Butcher has a fire! It was a crazy story. It began from an electrical fire. People called to offer help. Some brought money, some even brought flowers. Solomon's Kosher Butcher, another butcher in town, offered help, but since they are moving locations, it wasn't practical. In comes Steven Lewis from Continental Kosher Butcher (who had the fire 20 years ago) to the rescue! He offered space in his shop and anything else that he could do to help his fellow Jew and former savior, Yankel Unfanger. His offer was kindly & gratefully accepted. Pirkei Avot, Ethics of our Fathers, teaches: “If I am only for myself, who am I?” (Avot 1:14).

We can only grow in this world by giving to others. The butchers of Melbourne not only shared their livelihood, they shared their pots and pans, space and time. They had a charitable and abundant mindset, realizing that if I give, I am G dly. They understood the meaning of everything coming from G d. The more we give of ourselves, the more G d will give to us, and it doesn't take anything away from us. We can sometimes worry that if we give to others, then we will have less for ourselves. But in truth, the more charitable we are—the more we open the flow—the channel of abundance comes our way. Melbourne, Australia, is ahead of its time. I am guessing that when the Redemption dawns, one of these two butcher shops is where it will all begin, with these two holy men spearheading the way. *Chabad.Org Magazine*





# THE MOST EFFECTIVE WAY TO HAVE INFLUENCE

A couple of years ago, Bibi Netanyahu was quoted as saying there are only two men he considers fit to lead the State of Israel and one of them is Ron Dermer. We had the great privilege of hosting Ambassador Dermer at Boca Raton Synagogue this week and after meeting him and hearing his insights, analysis, and reflections, it is clear why Prime Minister Netanyahu felt that way. During his seven-and-a-half years as Israel's Ambassador to the United States, Dermer wasn't just a diplomat and outstanding spokesperson for Israel, he helped shape historic policies and nurtured major peace initiatives.

Following his presentation, I had the chance to sit with Ambassador Dermer and my daughter Tamar to discuss ways young people can get involved in advocating for Israel in a meaningful way.

Not surprisingly, the ambassador made some excellent suggestions and gave tremendous encouragement regarding the long-term impact of influencing even one opinion, even when you don't realize it right away. He then shared a story to illustrate his message that had a tremendous impact on me.

In 2015, while he was ambassador, he lobbied feverishly against the Iran deal that Congress was going to vote on. He met with countless members of Congress, scheduling a half-hour with each one in an effort to persuade them to vote against what he felt was a deal that left Iran with a clear path to a nuclear weapon. He went in to see a particular congressman and thirty seconds into the conversation, before he could even begin to make his pitch, the congressman said, "You don't need to try to convince me, I plan to vote against the deal."

Somewhat startled, Dermer recalled thinking to himself, I have twenty-nine and a half minutes left, and so he naturally asked the congressman what made him take what was an unpopular position among his party. The congressman explained that he immigrated to America when he was fifteen years old and lived in a neighborhood of immigrants. Few people gave them the time of day, they were treated downright rudely and with hostility by others, and nobody allowed them to play on their basketball courts. There was one exception.

"There was a synagogue in our neighborhood,"

explained the congressman, "and the members greeted us warmly and respectfully. They invited us to use their basketball court and they treated us with dignity. Since I was fifteen years old, I have been determined to always stand with the Jews and to stand with Israel and that is why I am voting against the Iran deal."

Ambassador Dermer then pointed out the members of that shul were enormous Israel advocates who influenced the US-Israel relationship without even realizing it, just by being good people.



Those learning Daf Yomi recently studied a Gemara (Taanis 21b) that teaches how we may not appreciate the impact of our behavior and the merit it brings to others, even when we think nobody sees:

Once there was a plague of pestilence in Sura, but in the neighborhood of Rav there was no pestilence. The people therefore thought that this was due to Rav's great merit. However, it was revealed to them in a dream that Rav's merit was too great and this matter too small for the merit of Rav to be involved. Rather, his neighborhood was spared due to the acts of kindness of a certain man, who would lend his hoe and shovel to prepare sites for burial.

Rabbi Paysach Krohn tells the story of a Conservative Jew walking into an Orthodox shul in Dallas, Texas. The man introduces himself to the rabbi and presents a large, unsolicited donation. The rabbi was stunned by the unexpected gift and explained that the shul had a great need to renovate an educational wing but didn't have the startup money. "Your donation," he said, "is going to turn this project into a reality, but I am very curious about who you are and why you chose to make a large gift to our shul?"

The man explained that he made his first trip to Israel a few months back and ended up at the Kotel. He said, "As I took in the sights around me, I noticed a Yerushalmi Jew standing and davening

in silent devotion. I had never witnessed someone praying so fervently or with such meaning. I was mesmerized and entranced. But even more, I was inspired. I determined right then and there that when I got home, I was going to make a donation to a shul in honor of that Yerushalmi Jew. When I returned I thought to myself, if that Jew were here in Dallas, where would he be comfortable praying, and I looked in the Yellow Pages for an orthodox shul and came up with you." That man ultimately became more observant and continued his generosity in building the Torah institutions of the community.

Reflecting on the story, Rabbi Krohn invites us to imagine what happens when the Yerushalmi Jew comes before the Heavenly court after 120 years in this world. He will be greeted enthusiastically with a hero's welcome. He will be rewarded for transforming Judaism in Dallas, Texas and for all the Torah learned by thousands of people, and by all the davening that took place in the Shul that he supported. He will undoubtedly turn to the Heavenly Judge and say, there must be a mistake, I have never even been to Dallas, Texas. I don't even speak English. He will only then learn the impact of the impression and inspiration he spread when he davened so sincerely and fervently at the

Kotel that fateful day.

Our actions have cosmic implications. The small acts of kindness and virtue we engage in can make the biggest difference not only to ourselves, but to all of humanity. In 1963, meteorologist Edward Lorenz introduced what he called the "butterfly effect." He showed that the flapping of a butterfly's wing in Australia can cause a tornado in Kansas, a monsoon in Indonesia, or a hurricane in Boca Raton. Lorenz's thesis is part of a greater theory called chaos theory that essentially posits that small acts can have large outcomes. Chaos theory is applied in mathematics, programming, microbiology, biology, computer science, economics, engineering, finance, philosophy, physics, politics, population dynamics, psychology, robotics, and meteorology.

Chief Rabbi Jonathan Sacks has applied chaos theory in one more realm. In his book "To Heal a Fractured World," he coined the phrase "chaos theory of virtue," demonstrating how small acts of kindness and virtue can have immeasurable consequences on the world. Sometimes, as was the case with the donor in Dallas and the synagogue that was the basis for a pro-Israel vote, we see the consequences and impact; more often than not, we don't.

Our mission is to be kind, warm, welcoming and respectful, act with virtue and righteousness always. Among many other reasons, you never know who is watching or how it will impact their attitude to Jews or Israel.

# JOKES

## SAY WHAT?

A researcher claims he has perfected a cure for deafness. Now I've heard everything.

## THE TEST

At NC State University, there were four sophomores taking Organic Chemistry. They did so well on all the quizzes, midterms and labs, etc., that each had an "A" so far for the semester.

These four friends were so confident, that the weekend before finals, they decided to go up to the University of Virginia and party with some friends there. They had a great time. However, after all the partying, they slept all day Sunday and didn't make it back to Raleigh until early Monday morning.

Rather than taking the final then, they decided to find their professor after the final and explain to him why they missed it.

They explained that they had gone to UVA for the weekend with the plan to return Sunday to study, but, unfortunately, they had a flat tire on the way back, didn't have a spare, and couldn't get help for a long time. As a result, they missed the final. The Professor thought it over and then agreed they could make up the final the following day. The guys were elated and relieved. They studied that night and went in the next day at the time the professor had told them. He placed them in separate rooms and handed each of them a test booklet, and told them to begin. They looked at the first problem, worth 5 points. It was something simple about free radical formation. "Cool," they thought at the same time, each one in his separate room, "this is going to be easy." Each finished the problem and then turned the page. On the second page was written: For 95 points: Which tire?

## OVERBOARD

The banker fell overboard while taking a cruise on a friend's sailboat. The friend grabbed a life preserver, held it up, and not knowing if the banker could swim, shouted, "Can you float alone?" "Of course!" the banker yelled back, "but this is a heck of a time to talk business."

## THE ADOPTION

After 50 years of wondering why he didn't look like his younger sister or brother, the man finally got up the nerve to ask his mother if he was adopted. "Yes, you were son," his mother said as she started to cry softly. "But it didn't work out and they brought you back."

## EMAIL OF THE SPECIES

The email of the species is more deadly than the mail.

## WHOOOPS

That awkward moment when you leave a store without buying anything and all you can think is "act natural, you're innocent".

## ACCOUNTANT'S ADVICE

I won \$3 million in the lottery this weekend. My accountant advised me to donate a quarter of it to charity. Now I have \$2,999,999.75.

Why did the financial system collapse in ancient Egypt? Pyramid schemes.

'My financial advisor asked me "What's your net worth?" I said, "I don't own a net".

I went to Bank of America to deposit a check, and they asked me for ID. I said, "Are you telling me other people are trying to put money into my account and you're telling them no?"

'After hearing a sermon on lies and deceit, a man wrote the IRS, "I can't sleep knowing that I have cheated on my income tax. Enclosed is a check for \$500. If I still can't sleep, I'll send the rest.

## WHAT IS THE DEFINITION OF AN ACCOUNTANT?

Someone who solves a problem you did not know you had in a way you don't understand.

A man piloting a hot air balloon discovers that he has wandered off course and is hopelessly lost. He descends to a lower altitude and locates a man on the ground. He lowers the balloon further and shouts, "Excuse me, can you tell me where I am?" The man below says, "Yes, you are in a hot air balloon, about thirty feet above this field."

"You must be an accountant," says the balloonist.

"Yes I am" replies the man. "And how did you know that?"

"Well" says the balloonist, "what you tell me is technically correct, but of no use to anyone."

The man below says, "You must be a manager."

"Well, yes I am" replies the balloonist, "how did you know?"

"Well", says the accountant, "you don't know where you are, or where you're going, but you expect my immediate help. You're in the same position you were before we met, but now it's my fault."

## THE PROBLEM

Bill the accountant and two associates were going to an audit one day. They parked their car and got out. Then Bill realized that the keys were still in the car and the doors were locked.

"What are we going to do," said Bill. One accountant said, "Well, we could get a coat hanger and try to unlock the door." The second accountant said, "We could try to pry the door open."

Bill then replied, "Well, whatever you do, you'd better hurry. A storm is coming and the top is still down."

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*Rabbi Berger's weekly Thursday night Maharal Shiur*



*Chaburah given by a kollel member at the Night kollel*



*Rabbi Eliezer Abish speaking giving a Schmooze at the Night kollel*



*Rabbi Zalmen Heller Speaking at the Thursday night Mishmor*



*Tanya shiur Monday nights*

## The Noble Long Walk

During the year that one of the main students of the Chazon Ish, zt"l, Rav Kovalsky, zt"l, was in mourning for his father, he arrived in Shul one morning to be the Chazan. The Shul he davened at had many Minyanim one after the other, and many other people also wanted to be the Chazan, so he had to wait his turn.

As he waited patiently, Rav Kovalsky caught sight of an elderly man who had just finished davening. He had very slowly removed his Tefilin and folded his Tallis, and he was now standing and asking someone, anyone, to help him get home. But who has the time for that on a busy morning, when everyone is rushing to finish up his davening so he can get his day started?

This poor old man was looking at all the people streaming by him, with pleading eyes and outstretched hands, but they ignored him. Rav Kovalsky left the line he was waiting on to be

the Chazan, approached the old man, & gently took him by the hand. The elderly Jew took hold of it with his shaking hand, & they began their walk home together. It was quite a long walk, and the old man walked at a very slow pace. All the while, Rav Kovalsky whispered under his breath, "This should be a Zechus for the elevation of my father's Neshamah." Finally, they reached the old man's home. He offered an emotional thanks to Rav Kovalsky, but the Rav's job wasn't over yet. Rav Kovalsky supported the old man on his slow walk up the stairs. It was only when the man was safely inside his home, that Rav Kovalsky turned back to go to the Shul to catch the very last Minyan, where another man had already taken over as Chazan.

This was the only time that Rav Kovalsky ever missed leading the Minyan when he had an obligation to do so. That night, Rav Kovalsky's father appeared to him in a dream. He said, "I'm willing to forgo every Tefilah of yours as the Chazan, as long as you do Mitzvos like that instead!" Rabbi Yehuda Winzelberg's Torah U' Tefilah.



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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### INTRODUCTION TO TEVILAS KEILIM:

One who acquires a new utensil that was owned by a non-Jew, which is used for food consumption (e.g. pots, pans and plates), is required to immerse the utensil before using them. The Gemara quotes a pasuk as a source for this requirement. After the Jews waged war on Midyan and were subsequently victorious, they received a commandment from Hashem as follows: "Kol davar asher yavo ba'eish ta'aviru ba'eish v'taheir, v'chol asher lo yavo ba'eish ta'aviru ba'ma'im – All utensils [that were acquired from Midyan] that are used (to cook) with fire, must be purified in fire [i.e. kashered], and those that are not used with fire, must be immersed in water." This is teaching us that all utensils acquired from a non-Jew [in addition to the requirement of kashering (in fire), also] require tevila (immersion in a mikva).

#### MITZVA MIN HATORAH

There is a discussion amongst the Rishonim if this is a Mitzva Min Hatorah (a Torah commandment) or only rabbinically mandated (and the aforementioned pasuk is only an asmachta, an allusion that the Chachamim found for this concept). Most Rishonim are of the opinion that it is indeed a Torah commandment. This is all in regards to the actual requirement to immerse the utensils. There is an additional prohibition to use the utensils prior to their immersion, which all agree is only rabbinically mandated.

#### UTENSIL BECOMING "JEWISH"

The Rishonim tell us that this immersion is similar to the immersion required of a ger in his conversion process. The utensil is also going through a conversion of sorts, transferring from non-Jewish hands to Jewish hands. Therefore, the poskim tell us that any utensil requiring kashering, must first be kashered prior to their immersion. Not doing so would be similar to the concept of tovel v'sheretz b'yado, one who immerses in a mikva, while he is still holding a dead sheretz [one of the 8 rodents that cause one to become impure]. If one seeks to purify himself by immersing in a mikva without taking away the source of his impurity, it is obviously worthless. Similarly, the utensil should be purified of all non-kosher absorptions prior to its transition from non-Jewish hands to Jewish hands.

#### WHICH UTENSILS?

Now, we will discuss the various types of utensils. Which utensils require immersion Min Hatorah (scripturally), which ones are rabbinically mandated, and which utensils do not require immersion at all? The Torah articulates only 6 metals that require immersion. They are: gold, silver, copper, iron, tin, and lead. (If one has a blend of different metals in a utensil, it would still require immersion, provided that the

above mentioned metals are a majority.)

Although glass does not require immersion min hatorah, since it does have similar features to the above mentioned metals (e.g., when it breaks they can be fixed by melting), the Chachamim extended the requirement of immersion to include glass.

Other metals, such as aluminum, are discussed by contemporary poskim. Although they are not included in the metals mentioned in the Torah, since they are similar to glass, they will also require immersion as a rabbinical mandate. Wood and earthenware do not require immersion at all. Most poskim also agree that plastic also does not require immersion at all and that is the accepted custom

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: [Secretary@18forshay.com](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

### Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning Gemara  
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Friday - Shuirim  
Beinyonei Dyoma and relevant topics

**NIGHT KOLLEL**  
8:15-9:45pm

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- Daf Yomi  
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- Mishna Yomis  
8:45-9:00
- Daf Hashovua  
8:15-8:45
- ZERA SHIMSHON SHIUR  
8:15-9:00 Thursday Nights

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- Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim
- Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah

## OHR CHAIM POST CHANUKA

### KOLLEL NEWS

#### KOLLEL NEWS

The Kolloel Boker just started the 2nd perek of Meseches Megillah, and is continuing along a blatt a week, with the plan to finish the Mesechta by Purim.

I gave a shiur at the Kolloel Boker, on this week's blatt – on the topic of "Krias Megillah & Parshas Zocheh: Any Connection?"

The Night Kolloel was privileged to hear a guest speaker, the renowned Rabbi Eliezer Abish – Lecturer and Author of "Portraits of Prayer." Rabbi Abish is a familiar face here at Ohr Chaim, having led the program of Select Kinnos for the past number of years.

He focused on the power of Torah study, as it protects us, keeping us anchored in the stormy weather we need to endure, through the trail; and tribulation that are sent to us by Hashem. This was the message Yosef chose to send to his father. After being separated for 22 years, he was still anchored in, and involved in the sugya he had learned with his father all those years before. Keeping connected – making a decision to learn no matter what is going on in one's life – is the true kiddush Hashem. If we appreciate the greatness of what we accomplish with our learning, we can stay on track and grow accordingly.

#### NEW - BAIS HORAAH - AT BAIS MEDRASH OHR CHAIM

We are pleased to announce that starting Sunday, December 12th, Ohr Chaim will have Morei Horaah who will be available to answer Shailos. See the flyer for the times and rabbis available. For more information, contact: MonseyBaisHoraah@gmail.com.

#### MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavairim, with kugel and cholent. This past week the Mishmar got to hear from Rabbi Zalman Heller, Rav of Beis Medrash Tosfos Yom Tov.

#### UPDATED DAF YOMI TIMES IN TIME FOR THE NEXT MESECHTA

Here is the updated list of our Daf Yomi shiurim:

##### Morning:

6:00-6:55am – Rabbi Yanky Model, 18 Upstairs – Office

7:00-8:00am – Rabbi Yossi Chesir, 20 Downstairs

8:00-8:55am (Yiddish) – Rabbi Yitzchok Y. Klein, 20 upstairs

9:00-9:45 AM – Rabbi Shea Stern, 18 Upstairs – Office

##### Evening:

7:00-7:45am (Ivrit) – Rabbi Usher Benedict, 20 Upstairs

8:30-9:15pm – Rabbi Yanky Model, 18 Upstairs – Office

#### IT'S GESHMAK TO DO THE DAF

The new Thursday night Daf Yomi shiur – Its Geshmak to Do the Daf – given by the renowned and stimulating Rabbi Eli Stefansky, has been growing by leaps and bounds. The exciting shiur and chevra, together with refreshments has really taken off! Come and join while you can still find a seat! Rabbi Stefansky made honorable mention of this new shiur, with a special "shout out" at his daily Friday morning shiur.

### Rabbi Nachum Scheiner

מוהל מומחה

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#### TANYA CHABURA

There is now a weekly Tanya Chabura with the Practical Tanya, every Monday night, 8:30-9:15. the shiur takes place in tent daled. A free Practical Tanya book is given out to all participants.

Do you want to hold on to the fire and inspiration of Chanuka? Come join one of these exciting learning programs – including the Kolloel Boker, Night Kolloel, and much more! For more information, please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos,

**Rabbi Nachum Scheiner**



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Henry Abramson, a native of northern Ontario, Canada, serves as a Dean of Touro College in Brooklyn, New York. He earned his PhD in History from the University of Toronto, and has held visiting and post-doctoral positions at Harvard, Cornell, Oxford and the Hebrew University of Jerusalem. The author of several books, including *A Prayer for the Government: Ukrainians and Jews in Revolutionary Times* (Harvard) and *Reading the Talmud: Developing Independence in Gemara Learning* (Feldheim). His most recent work is *Torah from the Years of Wrath: The Historical Context of the Aish Kodesh*, and he is currently under contract to produce a three-volume survey for Koren Publishers in Jerusalem entitled *The Jewish People: A History*. His work has been recognized with post-doctoral fellowships from the Social Sciences and Humanities Research Council of Canada, the National Endowment for the Humanities, and the United States Holocaust Memorial Museum, and he is a recipient of the Excellence in the Academy Award from the National Education Association. He studied at Yeshivas Ohr Somayach in Toronto, Monsey and Jerusalem, and he now creates the Jewish History in Daf Yomi podcast for the All Daf app. His lectures on Jewish history on YouTube have received more than six million views

Henry Abramson, a native of northern Ontario, Canada, serves as a Dean of Touro College in Brooklyn, New York. He earned his PhD in History from the University of Toronto, and has held visiting and post-doctoral positions at Harvard, Cornell, Oxford and the Hebrew University of Jerusalem. The author of several books, including *A Prayer for the Government: Ukrainians and Jews in Revolutionary Times* (Harvard) and *Reading the Talmud: Developing Independence in Gemara Learning* (Feldheim). His most recent work is *Torah from the Years of Wrath: The Historical Context of the Aish Kodesh*, and he is currently under contract to produce a three-volume survey for Koren Publishers in Jerusalem entitled *The Jewish People: A History*. His work has been recognized with post-doctoral fellowships from the Social Sciences and Humanities Research Council of Canada, the National Endowment for the Humanities, and the United States Holocaust Memorial Museum, and he is a recipient of the Excellence in the Academy Award from the National Education Association. He studied at Yeshivas Ohr Somayach in Toronto, Monsey and Jerusalem, and he now creates the Jewish History in Daf Yomi podcast for the All Daf app. His lectures on Jewish history on YouTube have received more than six million views

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